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ABSTRACT

The paper discusses cultural commonality and variability considerations of the Native American populations served by the Federation of Rocky Mountain States Educational Technical Development (ETD) Project. Section I explores important factors to consider when setting up an Early Childhood Development program module for Indian people, such as demographic changes, urbanism in rural areas, cultural pluralism, preservation of culture through art forms and language, local control for viable change, and self determination. A model for community input is presented in Section II outlining how technical agencies can work with community agencies along with a list of existing Indian projects that exemplify process for change involving local community structures and resources. A suggestion for design of content specifications using cultural material and themes of known interest to children is emphasized in Section III. Section IV summarizes the project. Concluding the report Section V lists seven recommendations concerned with evaluating character and force of change by an interdisciplinary effort; developing a philosophy that provides the caregiver interaction with the community; recognizing community resources as teaching tools; emphasizing creative behavior in the areas of language, art, music, dance and drama; and preparing a learning environment (indoor and outdoor) of local materials, events, and objects. (ERB)

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EARLY CHILDHOOD DEVELOPMENT CULTURAL CONSIDERATIONS-- COMMONALITIES, VARIABLES, AND LOCAL COMMUNITY DETERMINANTS FOR PROGRAM MODULES

A PAPER WRITTEN FOR THE

Education Commission of the States

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INTRODUCTION

This paper explores cultural commonality and variability considerations of various ethnic groups in an eight-state area which is to be served by the Federation of Rocky Mountain States ETD Satellite Project.

The cultural commonalities and variabilities of Anglos, Blacks, Chicanos and Native Americans under consideration is an extremely complex problem, but not unsolvable. Fortunately, the first year programming is experimental so that many questions can be posed and answered, for indeed, this issue raises many questions.

Section I of this paper explores the cultural environment of the Rocky Mountain State regions, and importance of geographical changes for the entire region as it affects Indian population centers. Cultural pluralism, local control viability and change are considered to be important topics for the ETD to weigh.

Section II discusses how technical agencies can work with community agencies and presents a model for interaction between the Denver office and local communities. It offers a list of existing Indian projects which clearly exemplify process for change involving local community structures and resources. Included is a list of projects which are producing or have produced educational material which might be used for the ETD program modules.

Section III offers a pragmatic solution to the problem of cultural commonality by suggesting a model for the design of content material for program modules based on some of the known

universal needs of man and interests of children.

Section IV includes a summary.

Section V contains a series of recommendations based on the paper's contents.

The authors of this position paper feel its contents are applicable to all ethnic groups under consideration but perhaps some of the contents speak more narrowly for the Native American population.

SECTION I

Cultural Considerations in the Development of The Educational Technology Development Program

Cultural factors in planning involve considerations of art, literature, and language. For our discussion cultural concerns also involve understandings of cultural continuity and integrity, cultural viability and concerns for the manner in which cultural developments will emerge in a future time as a basis for a truly functional pluralistic society.

Underlying this discussion is the promise that one must comprehend the environment, physical and cultural, that embraces any given community, region or individual. Without understanding the dynamics of environmental change that surround the various communities of the region, characteristics of individuals or institutions are seen in limited, and therefore inaccurate, dimensions. For Indian communities it is extremely important to understand the manner in which they, as very traditionally cored societies, are responding to near unprecedented pressures for change from the outside and internally.

A random selection of certain developments will illustrate characteristics and significance of these developments. Among these developments are: demographic change; new considerations of urbanism for reservation or isolated village (rural) communities; considerations of cultural pluralism among Native American Groups in the region; understandings of viability-change for traditional communities seen along a scale from traditional beginning toward acculturation; economic development projects and the redefinition

of community goals and community control of education.

Demographic change: Until some twenty years ago, the Rocky Mountain region was a "left out" area. National programs and policies centered on the Midwest and the Pacific Coast. Around the mid-1950's, population shifts began to affect the Southwest. People from other parts of the nation came to live permanently in Phoenix, Tucson, Albuquerque, Denver, and Salt Lake City. Dramatic increases in industrial developments, feeder industries, mineral exploitation and landsale enterprises brought new groups and increased numbers of people to the Southwest-Rocky Mountain area. A study of the last two censuses would reveal the changes referred to here, but one need only look at platted land areas from Cheyenne, Wyoming, to Southern New Mexico (as one example) to appreciate the full significance of demographic changes for the Rocky Mountain region. It is common experience to read of "instant" city development in the region.

An article in U. S. News and World Report (June 23, 1969) discussed the development of a city of 250,000 for the Four Corners area over the next few years. Whether this plan is realized or not is indicative of the plans for urban growth for the region. We are aware of the expansion of major metropolitan centers such as Denver, Albuquerque, Phoenix, and others. More recently, a new pattern of urban growth is seen in the rise of new cities such as the Sun City, Green Valley, and similar retirement projects scattered throughout the region. More subtle but as important is the growth of a new urbanism on Indian reservations. In New Mexico the Cochiti Dam and its accompanying city project anticipates

the founding of a city of nearly 40,000 over the next ten years. Tesuque Pueblo just north of Santa Fe has entered into plans with outside entrepreneurs in the Colonias de Santa Fe community development project. Perhaps some 20,000 persons will reside in this project community. Between Albuquerque and Santa Fe, in addition to Cochiti, two other cities, each of about 30,000 in population, have been considered.

Each state can survey its own situation and find as many, perhaps more, dramatic projects that have direct bearing on the direction and quality of life in each area.

For Indian and some Hispano communities demography factors have special meaning. For example it has been reported that the average age on the Navajo Reservation is only 37 years (personal communication, Navajo Community College staff member, 1973, February). A few years ago Zuni Pueblo conducted a survey and found that by 1985 the highest percentage in various age groups for the Pueblo population would be in the 5-19 age range (Zuni Pueblo University of Utah, 1967). Other analyses show the average age of the Indian population in New Mexico is 20 years (BIA, Albuquerque Area Office, February, 1973). Such data on population character and change hold very important implications for objectives and philosophies of education program planning.

The effects of population change and accompanying economic growth represent in some ways unprecedented challenges to the entire region. While desirable and greatly needed, some economic development projects are premature to many communities. Further fragmentation of society can occur without careful consideration

of cultural attitudes toward individual enterprise or collective investments in operations essentially under outside control. For Indian communities, commercial, economic, and social forces have particular importance. In some Indian communities of the Southwest, only twenty years ago local non-Indian school teachers were asked to leave during times of ceremonial dances. Today these same pueblos allow projects such as the Cochiti Lake City to enter the precincts of the reservation. That particular project will have effects on three pueblos all of which are strongly identified with conservative traditional practices and attitudes. A socio-economic effect of potential with the development of the Cochiti-like projects in greater numbers will open expanded job options. Heretofore, persons from the reservation and possibly other rural situations had little hope of finding employment in their communities; only the greater metropolitan centers offered opportunities in various skilled and even unskilled areas. At hand, with the new urbanism and community development programs, job opportunities that may attract persons born and raised on reservations but who have lived in the cities of the region or outside for lack of employment at home will arise. What those persons, urban oriented, will represent as they come into contact with relatives whose background is essentially reservation defined, suggests very difficult times ahead. A different type of culture shock is possible for members of the same community but who have been conditioned by different experiences of life stemming from either living on the reservation or away.

New urbanism includes dramatic alterations of very long-standing patterns of living. For many communities which can trace continuity from 13th century archaeological centers to present Pueblo communities, that continuity has been interrupted. Plaza-centered ceremonially-oriented and vernacular architectural designs of stuctures and community plan have been virtually shattered. Extended family organization is moving toward the nuclear family unit. Tightly compact community designs with references to the plaza and other core systems are now fragmented into individual houses located at the extreme periphery of the reservation. Modern materials and construction techniques including frame-stucco dwellings have displaced the traditional adobe solid-walled structures familiar to native communities. An ironical commentary may result as we observe the durability of the modern frame houses against the backdrop of adobe walls hundreds of years old.

From these situations we can see possible emergence of new ethics, cultural norms, behavioral characteristics and categories of esteem items as well as respected role models. These illustrations suggest a major change in communal societies whose members have always been held together by age and ceremonial social patterns. More individualistic modes of those patterns reinforcing behavior could overshadow traditional values based on age/social groups. We should seek to understand the significance of these developments as realities to foster community development and as sources of possible conflict. Economic and other developments require a new class of managers, entrepreneurs, and administrators. If there is value to tradition in terms of the functional manner in which tradition is translated into everyday life and as it

serves to give strength and continuity to a people, no matter what their cultural identity, we face serious questions at this time of how to assist people to conceive their place in cultural development and current society. That concept is valid only if the communities have peripheral vision to environment forces that shape and mold aspirations in life. The mere fact that urbanism which was always considered as a phenomenon of the established metropolis is now more significant as a feature of rural areas is comment enough on the rate and character of change that must be contended with by all people in the region.

Cultural Pluralism: At the heart of the educational programs today is the formidable task of bringing or transferring the theories and discussions of pluralistic education into daily experiences of the individual. The task is a major one in the terms of inter-cultural education. For various entities, especially among the Native American groups, the effort is complex and very important. Relationships between the Indian and non-Indian have been defined according to baselines of information in terms of common institutional relationships (Bureau of Indian Affairs, Public Indian Health Service, etc.). At present however, is the emergence of a new kind of pluralism among Indian communities in the eight-state region. In greater or lesser degree each Indian community or tribal group represents an emerging nation. This is especially true of the Navajo. Firm relationships have emerged between Indian community and all levels of federal, state and local government. Each relationship reflects the new type of entity represented by the Indian community.

Local Control: Involvement of communities in the control of education has become more commonplace. Changes in accreditation and more use of equivalency programs will enable persons from the community, whose knowledge and expertise in certain areas are unattainable from other sources, to influence all manner of programs, but especially the educational programs of children in the early years. In the plans of many communities there are considerations being given to the development of community colleges and special vocational education programs. These programs will reflect the special needs of "emerging" communities insofar as cultural factors or special considerations of the Cochiti-type programs concerned.

In combination with many of these local control programs one must evaluate the eventual possible outcome of school population impacts that can come from on-reservation urbanism. For example, it is quite probable that the majority of the population at Cochiti or similar programs will be non-Indian. In this event, two significant considerations must design educational programs for that area:

1. For the state educational system it means a new educational system essentially linked or centered in on-reservation community centers, and

2. For the Indian community, decisions of how to maintain control or influence the educational philosophy of schools founded in the midst of Indian culture must be linked to their specific cultural system.

Local control suggests also a difficult problem in reinstating the role of lay persons as key resources in any aspect of education

planning and program development. Local control of education is a current and significant theme in Indian education. However, that theme for the most part has been limited primarily to indirect control of educational policy. Yet there should be more effort to incorporate lay persons into the actual development of new programs. The teacher aide effort is one aspect of this kind of development. Yet as we espouse the use of native languages, point out the need for better understanding of cultural and traditional factors in education we are also admitting that the lay person has perhaps the best expertise in certain areas which combined with the technical expertise, can produce a more cohesive and meaningful educational program. Further, the continuum between school and home is uninterrupted and the parent is more fully aware of the special needs that he can serve in the development of education that takes place in the local school classrooms.

Viability and Change: It is important to place all programs in some context which evaluates the manner in which cultural development has occurred. Inventories of cultural viability and persistence factors should be considered. (Culture here can be defined in terms of regional, inter-cultural characteristics and dynamics or in terms of specific ethnic or other identification.) If proper evaluation of cultural change and persistence is taken it seems more likely that the ETD project can assist the local community and individual program participants, whether parent or teacher, to understand the manner in which to use tradition and culture to the maximum advantage. The tendency by all parties

to define culture in terms of static and often stereotyped images and models is always present. By recognition of the dynamic and constantly evolving manner that culture develops and putting such information and analysis at the disposal of community people the reason for actions and concepts as well as the need for constant defining what it is the program seeks can be facilitated. One does not act in a vacuum but in reaction and response to countless environmental factors.

For the first time in experience there is the capability to describe these characteristics of regional and cultural importance from an overview position. What trends and generalities appear to be true can be validated by technological resources available through the system; but more important, if there are significant exceptions these can be determined and assessed in the total context of any program requirement.

SECTION II

A. Process and Product Development for Community Input and Change

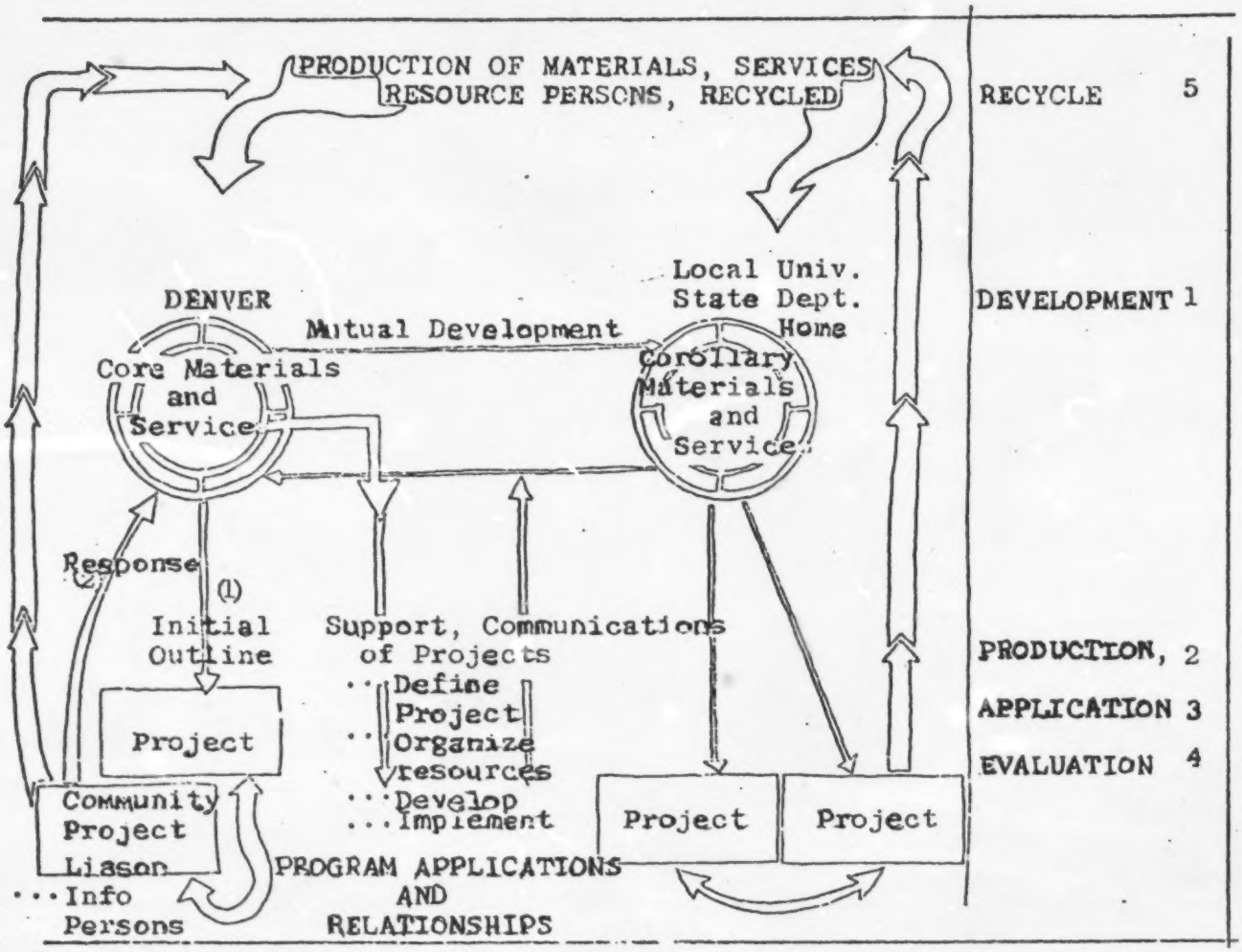
The following is a model which may have application to the ETD project as a methodology for materials development and programming for local input and feedback. The Denver office is considered a core resource to stimulate planning and other utilization concepts regarding materials/program resources. The Denver office should be also relating to corollary services such as state departments, local universities, All Indian Pueblo Councils, La Raza Unida, and the National Indian Education Association.

The community reacts to the outline of core planning in a general way through specific development of the project (could be considered a needs assessment).

Liaison people can retrieve information and feed it back to the Denver offece so that it is absolutely assured that there is flexibility in the core program to move in areas according to community definition of specific goals and needs.

(see next page for diagram)

RESEARCH, MATERIALS DEVELOPMENT, PROGRAM SUPPORT
CULTURAL STUDIES SECTION



I. Core programs stimulate planning, other utilisation concepts regarding materials/program resources-reinforce, cross-fertilize concepts, projects development.

II. Community relates to outline of core planning (general) through specific development of project (local needs assessment).

III. Yield from projects/program relationships results in resource materials, persons recycled through development phases (assessment of project, relate to general needs, objectives).

IV. Flexibility in core program to move in general areas according to community definition of specific goals, needs, etc.

Total Program Value: Liaison and input of materials development in relation to broader needs (curriculum development, teacher training, materials development).

B. Field Projects of Local Origin

The following is a list of projects now underway that demonstrate the process of community assessment for change and the development of specific cultural material product development.

These could be taped in some way or used by the satellite to demonstrate how local communities are determining their own ends in a culturally pluralisitic contemporary society.

PROCESS ORIENTED PROGRAMS FOR LOCAL CHANGE	PRODUCT ORIENTED PROGRAMS PRODUCED BY LOCAL COMMUNITIES AND/OR ETHNIC GROUPS
1. Zuni Pueblo, New Mexico Governor Robert Lewis Cultural Materials Development and Implementation Program ——→	1. Zuni Pueblo Program
2. Southern Ute Tribal History Project Ignancio, Colorado Mr. Leonard Burch	
	2. Navajo Ethno-Science Proj. Carl Hime Chairman of Science Dept. Many Farms Highschool Many Farms, Arizona 86503
3. Children's Tewa Theater ——→ William Baca Santa Clara, New Mexico Collection of legends and history to be translated into creative dramatics Community involvement in play writing and play production	3. Children's Tewa Theater
4. Playground planning stategies ——→ for Santa Clara pueblo, Atrisco and Lowell schools (Chicano and black) Local community input from parents and children design plan for playground.	4. Results in community construction workshops For information on process and products write: Mr. George Vlastos 520 Los Ranchos Albuquerque, New Mexico 87106 Tel. 505-898-4266

PROCESS	PRODUCT
	5. Blanding, Utah Projects Lynn Lee, San Juan School Dist. Coyote Tales Mathematics program Computor graphics to illustrate tales
	6. Nez Perce Alan Slickpoo Lapwai, Idaho Cultural Materials Oral History Oral Tapes Publi. Publications
5. Rough Rock Demonstration Sch. Dillon Platero →	7. Rough Rock Demonstration School Materials Development Bi-lingual, Bi-cultural
	8. Navajo Community College Robert Roessel
6. Intertribal Council of Nevada Reno, Nevada →	9. Intertribal Council of Nevada Development of materials with Curriculum Specialist
	10. Santa Clara Puye Cliff Dwelling Ceremonials Could be photographed

SECTION III

A Proposed Solution to the Problem of Cultural Commonality

Design of Content Material for Program Modules Which Reflect Child Interest and are of Cultural Significance

It appears from the ETD position paper on cultural commonalities and variables (Jim Gonzales) that the major task which confronts the Early Childhood Development component is to attempt to identify those elements in a child's world which seem to make a difference to his growth and functioning in society such as: 1) self-concept, 2) ability to communicate, 3) ability to adapt to his environment,

Also the problem of competency to help child achievement goals has been identified.

It seems very necessary to use the assumption already adopted by the ECE staff in reference to the adults for which program modules are being written. The adult caregiver can be provided with the conditions for imparting and instilling learning objectives in children. Although the adult can be given a choice about the use of elements (language, customs) from their immediate environment to help children learn, it is not necessary to emphasize the choice but rather demonstrate that <u>such a position is beneficial to enhance a child's growth</u>.

Each caregiver as a member of a larger community needs to know its traditional and functional method for achieving objectives, what it is they already do, what works for them now and what they can do to achieve objectives of the program.

Therefore, programming for adult training seem to be of a constant nature in such a competancy based training model. The

objectives become the design determinant for the content specifications. If this is so, it would follow that the objectives can remain constant, that the compentency based model for adult training (the how) remains constant also, but the content (the what) of the program modules becomes crucial and changing as it reflects the use of certain objects and events in everyday living familiar to each diverse group.

This content can be translated into "themes" or "motivators" which are of established child interest, or cultural significance such as "bones" "birthdays," "cowboys," "the kitchen," "cooking," "hats or headgear," and other possibilities which can be used as content material within each module vehic for achieving objectives across developmental areas. Unusual and exciting experiences related to each motivator can be suggested. Through the experiences the caregiver will help children attain important objectives such as: a) cognitive reasoning abilities characteristic of the target population (multi-sensory perceptual development, awareness, naming, labeling, comparing, classifying, sequencing, etc.), b) problem-solving strategies, c) creativity and self-expression, d) enhanced self-sesteem through the use and recognition of the child's culture in the care center. Recommendations for the use of related children's literature, music, photographs, and found objects whenever and wherever possible is an adjunctive inventory to the designed experiences. By helping the caregiver to richly provision the environment and to become more opportunistic in his/her use of the objects and events in that environment because of modelling from the satellite (to achieve objectives of the

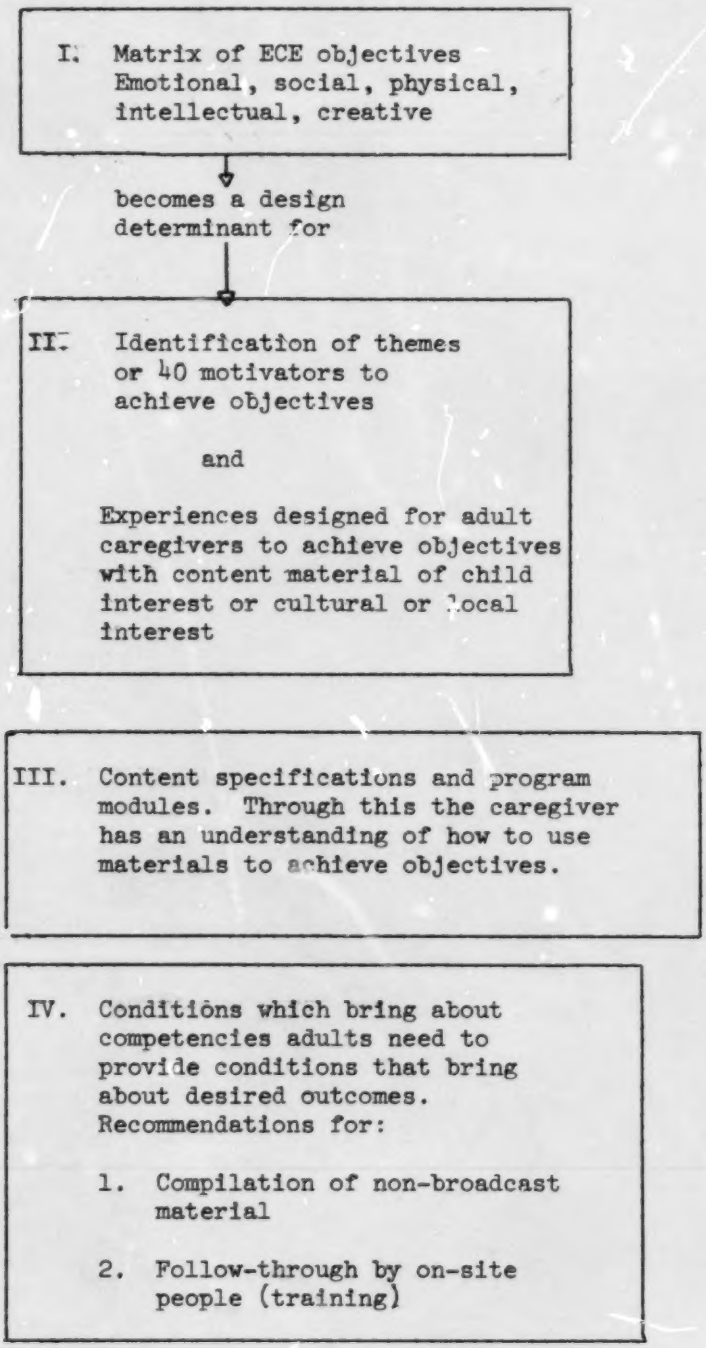
program) the idiosyncratic nature of each site will be allowed for because the programming will not only model behavior but allow for local uniqueness and option as to what objects are used to further objectives.

An important characteristic of the experiences which are suggested for each motivator is that they emphasize first hand, concrete involvement with materials, objects, and events. They typically include manipulation of collections of objects, walking trips into the community or neighborhood, experimentation with materials under varying conditions (scientific method), dramatic role play, cooking, dancing, and art expression.

This technique is based on well documented findings from developmental and educational psychology that young children learn best by acting upon objects and that such concrete experience is essential and prerequisite to more abstract and formal modes of acquiring information. This is a crucial point for the adult caregiver to absorb. The caregiver must realize:

1. the richer the environment, the more there is for the young child to explore
2. that he/she acts as a facilitator in bringing the environment and the objects within it alive in terms of objectives
3. the environment can act as a cultural teaching tool not only for one's own culture but for the understanding of other cultures as well. This can be effected through the use of experiences derived from themes.

A visual model of this schema would look something like this


I. Matrix of ECE objectives
Emotional, social, physical, intellectual, creative
becomes a design determinant for
II. Identification of themes or 40 motivators to achieve objectives
and
Experiences designed for adult caregivers to achieve objectives with content material of child interest or cultural or local interest
III. Content specifications and program modules. Through this the caregiver has an understanding of how to use materials to achieve objectives.
IV. Conditions which bring about competencies adults need to provide conditions that bring about desired outcomes. Recommendations for:
1. Compilation of non-broadcast material
2. Follow-through by on-site people (training)

Summary of Section III

As a practical solution to the problem of cultural commonality and variability it is recommended that:

1. The content for program modules has a cultural context
2. Such content be translated into themes with adjunctive

experiences and lists of non-broadcast media and materials for local use. Generic material of local development can also be encouraged.

3. Such themes or motivators and resulting experiences will directly reflect and enhance the ECE satellite objectives from which the design determinants for themes are extrapolated.

4. Local liason people will work closely with adult care-givers to help them use their own local materials to achieve objectives of the program and be opportunistic in the use of the local environment.

5. Local liason people will help adult caregivers to provision their caregiving environments with rich stimuli to achieve ETI objectives.

SECTION IV

SUMMARY

This paper has discussed in a general way those forces which are affecting the eight state area served by the Federation of Rocky Mountain States. Such topics as demographic changes, urbanism in rural areas, cultural pluralism, preservation of culture through art forms and language, local control for viable change and self determination have been pointed out as important factors which should help the ETD staff with their programming. A model for community input was presented in Section II along with some examples of successful projects in the field. These projects could be used by the satellite staff to show audiences That processes for change and concrete products can be developed at the local level.

A suggestion for design of content specifications using cultural material and themes of known interest to children is included in Section III. It points up that the Early Childhood objectives as well as methodogy for training caregivers can remain constant, but that the content or subject matter used with young children to teach objectives can be of a strong cultural nature and be open ended for local option. The use of the local environment as a teaching tool is urged.

Following is a list of recommendations based on the foregoing.

SECTION V

A. Recommendations for Programming

1. Since the thrust of this paper has built a rationale for the concern of environmental factors which effect cultural conflict and change, it is recommended that specific introductory modules evaluate the character and force of change by means of an inter-disciplinary effort including the behavioral sciences. It is necessary to explicate all forces which have contributed to change in values and customs over time.

2. Upon each caregiver and the community of which he/she is a part, rests the success of this project. It is necessary to show the adults how their behavior is a reflection of a past that is secure and known. At the same time, it is necessary to demonstrate how past behavior may be too inflexible to deal with the forces of change. For example, it becomes a problem for a generation greatly influenced by the meshing of an economic depression and the melting pot ideas to prepare themselves to live with affluence and the cultural pluralism objectives of this project. It is recommended that specific modules should be designed to impart to the adult caregiver that he must comprehend his actions as possible sources of conflict for even the youngest child who perceives or recognizes contradictory modes of behavior, goals or reality.

3. Because there must be sensitive balance between individual diversity and the sense of community, it is recommended that specific modules should be designed to develop a philosophy that a maximum number of options and combination of options is possible

and open to the caregiver and his surrounding community in order to meet and deal with the dynamics of current society by each group, and that the community is constantly being asked to use their own expertise. (With the two-way audio touchtone feedback system, the caregiver should then be able to say, "No, I can't do it that way, but I can perhaps achieve the same objective another way," or refute the objective altogether.)

N. b. there should be some technical procedure to preserve the anonymity of ideas rejected, so that fear of being "different" will be minimized.

4. All peoples share common needs and objectives in life: good health, diet, security, a desire for self-expression and others. The manner in which they achieve or seek to achieve these goals may differ. It is recommended that specific modules should be devoted to recognition of sole and unique resources which exist in each community and show how they can be used to further objectives for young children, whether it be methodology for child-rearing and the use of objects and events as teaching tools, unique to a particular environment. The local liaison person should then be encouraged to help caregivers find unique and opportunistic solutions based on unique resources which exist in each community.

5. Because there are many examples in existing communities of problem solving unique to them, it is recommended that modules for programming include live broadcasts of the process of change which has occured in several areas which has made people stop and think about their past and future and weigh or trade off

old customs and values for new. These would be used as examples of successful community processes which deal realistically with change. (Examples given in Section II of this paper.) Part of the summer could be spent by Denver staff taping or photographing and evaluating these recommended projects to determine their aesthetic nature, and to see whether these recommendations make sense.

6. Because there are universals which do cut across cultures it is possible to use unique cultural roots as a basis for creative self-expression, a common need and right of all human beings. Cultural tradition can be honored and used creatively as a springboard to a meaningful contemporary life. In the face of a strong technological society there seems to be growing evidence of a need to facilitate the development of a new renaissance man. It is recommended that modules be constructed to heavily emphasize the arts and humanities as a means for eliciting creative behavior from both adult and child in the areas of language, art, music, dance, and drama. Motivation can come from the modules, but the response to the motivation should be open-ended, again allowing for local option and expression.

7. In the past, all day care headstart and schools all over the United States have looked alike. If the optimal use of the local learning environment is to be played up, it is recommended that modules for provisioning the caregivers' homes or other learning environment (indoor and outdoor) be prepared, and that demonstration of optimal use of local materials, events, objects, be made. Such provisioning will allow for individual input to meet objectives if the module avoids the cookbook approach.

B. Miscellaneous Recommendations

1. Full-time staff should be added for the following disciplines: cultural anthropology; history; linguistics. Interdisciplinary approaches are imperative to the development of full dimensional programming.

2. Major emphasis should be placed on working with communities for a longer period of time in acquainting them with the concepts and suggested approaches in developing the model(s) for all components. Without the understanding and cooperation of the community, lay and professional resource persons, there is a tendency for the core staff in Denver to conceive the program, philosophically and pragmatically, in terms of its own experience. In some fashion the community expertise must be validated as the key component of the project. The Denver-based talent is complementary as a pool of technical resources to be incorporated in the total process toward the goals established by the local community.

3. A list of resource people and projects in the field should and can be prepared by Dr. Dave Warren, Dr. Anne Taylor, Dr. Jim Gonzales and a representative of the black communities which could help the Denver staff spend the summer in the field taping some excellent projects now underway to show satellite audiences examples of local input for change, curriculum development, creative ethnic drama, dance and art with young children and other programs.

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